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1954
JULY

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXII

JULY, 1954

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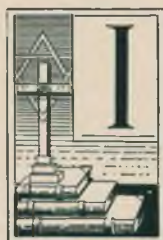
THE THOUGHT OF THE MONTH

CROSSROADS OF CIVILIZATION

By THE IMPERATOR

This article is the seventh of a series being written by the Imperator after his return from a world journey in behalf of the Rosicrucian Order.

—EDITOR



In the majority of the capitals of Europe there is to be had a tremendous contrast between the old and new. Symbols of the centuries vie with each other for attention. One may but step across a boulevard teeming with traffic to find himself in a winding alleylike street of the 16th century. These houses of yesteryear, with their narrow gabled roofs and drooping dormer-windows, give the appearance of an aged person wearied by the pace of life about him. One gazes at the structures and at the pavement of cobblestone at his feet and momentarily tries to capture something of the spirit of their times. The wooden shutters of the upper stories are open. A pale yellow light may be seen radiating from their depths. They are occupied today. Are the inhabitants intrigued by their surroundings? Can they imagine the views of the world held by the former residents? Are they impressed by the tremendous march of events since the days when the original occupants trod the now worn oak floors and climbed the same steep poorly lighted stairs? There is a certain thrill in being able to move one's consciousness from the past, which these dwellings represent, to the present era by the simple gesture of merely turning about and walking in the opposite direction,

for just ahead and but a few steps away lies today—the 20th century.

To most persons the word *Africa* conjures visions of savagery and primitive life. To them it is a world as yet untouched or unscathed, depending on one's concepts of the developments of the present era. Actually, the traveler to South Africa, to the Transvaal in particular, finds a *contrast* fully as striking as that offered by the metropolises of Europe. There is the primitive culture whose tempo and objectives have defied the vision and will of modern man. Sharply defined against such a backdrop is every progress which is attributed to civilization. There is no more effective example of this contrast than the large city of Johannesburg. It is affectionately called by some of its citizenry "The New York of Africa" to depict its similarity to the mode of architecture common to that American city. The visitor finds it difficult to believe that this city of towering skyscrapers, blocks of massive stone and concrete buildings, and ultrafashionable shops is but a little over sixty years old. It is a monument to this age, begun in the 19th century and built in what at that time was generally a savage subcontinent.

As one stands gazing from his hotel window, the principal industry of Johannesburg and of the country is evident to him. All about the perimeter

of the city may be seen what appear as the foothills of some mountain range. Actually the city is located on a plateau at an altitude of slightly over 5,000 feet. These hills are unattractive and at a distance are gray, drab, and without any vestige of growth. They accentuate the architectural beauty of the buildings and the modernity of the streets crowded with American and British automobiles. These foothills, one soon learns, are *man-made*. They are mine dumps!

"The world's richest gold fields lie in the Witwatersrand, 'the ridge of the white waters.'" The main reef discovered in 1886 extends for almost sixty miles. Johannesburg is situated on this gold-bearing rock—its very foundation is gold. Shafts along this reef have penetrated to a depth of 10,000 feet where mining is effectively carried on. The mining industry in South Africa employs more than 330,000 persons, 40,000 Europeans and 290,000 non-Europeans. "Forty-odd companies recovered 11½ million ounces of gold from over 57,000,000 tons of rock milled. The annual value of this production is well over \$435,000,000 or £144,000,000." In the process the waste material is piled high to form huge dumps. These have not added to the aesthetic quality of Johannesburg. The mining and civil authorities are very conscious of this deplorable situation and for years have sought a way to profitably make use of these huge mounds of crushed rock. At one time they were to be used for highway construction. The chemical ingredients in the waste material which were used in the process of extracting the gold were found to be harmful for such constructive purposes. The same cause prevented the planting of vegetation on a satisfactory scale to beautify the dumps. Any attempt to refine the waste material would have been too costly. The armament race, particularly the building of atomic weapons, brought about an amazing discovery. The United States and the British Commonwealth were most anxious to locate new sources of uranium or fissionable material for their atomic weapons. An analysis revealed that the "waste" dumps had a high content of radioactive ore or *uranium*. This provides a new source of wealth to the already prosperous Union

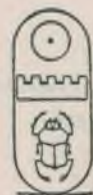
of South Africa. It indicates that waste is relative only to need and demand.

Industrial Impact

The gold-mining industry exports to the United States in excess of one hundred million dollars in gold bullion annually. After coming from the deep mines of the Rand, the United States of America again buries the gold at Fort Knox in its subterranean treasury vault. This provides South Africa with one of the largest dollar incomes of any British Commonwealth nation. As a consequence, a large portion of this is used for the importation of American products, including motor cars. The interest shown in American goods—customs and fashions—has created a strong bond of good will between the two nations. The gold-mining industry of South Africa pays tribute to the enterprise of American mining engineers who played a prominent part in its early development.

The mines are worked by native labor. The company provides for the housing of these workers. The recruited laborers are drawn from native territories inside the Union of South Africa, as "Basutoland, Swaziland, and the Bechuanaland Protectorate; also from border areas, Mozambique and the Rhodesias." A journey to these living quarters or *compounds* is an entertaining, as well as instructive, experience. Traveling along a well-paved highway, we approached what at first seemed a walled and fenced military reserve. Long low gray buildings confronted us. They were quite utilitarian in appearance, there being no attempt to ornament them or to conform to any architectural style. After military scrutiny our party was interrogated, by native police, as to our purpose for entering the compound. These native police are organized by the mining company for the enforcement or regulations "mutually established by themselves and the civil authorities."

The particular compound visited by us was in the form of a quadrangle, the various buildings surrounding an open area. The structures consisted of dormitories for the natives arranged in barracks style. They were simple, immaculate, and orderly. Most of the natives or Bantu, as they are collectively



called, are quite primitive and retain many of their customs and rites. They wear amulets, indulge in magical rites, which, of course, are discouraged, and in tribal ceremonies.

Peering into the kitchens, we found them preparing meals for their fellow workers. They are prohibited, however, from a diet such as they are accustomed to in their tribal homes. Government inspection insists, as well, on sanitary measures, for the spread of an epidemic among these thousands of natives would jeopardize the welfare of the other races in the nearby cities. In addition, we were advised that dietitians prepare special food which is necessary for them to have in order to undergo the hard labor in the wet, the cold, and artificial light of the mines.

The mining companies engage this native labor for periods up to three years. The men live in these compounds away from their families. This in itself constitutes a social and psychological problem which is quite delicate but has apparently not caused any serious disturbance. These men are not permitted to live outside the compound. This prevents a pouring into the city of thousands of natives with wholly primitive desires and little restraint as measured by modern standards. They are permitted to visit the community periodically. Being disciplined by police of their own race removes much of the psychological provocation of resentment toward their necessary restriction. Notwithstanding the precautions, violence occasionally occurs. Thousands of men living together away from women and children for several years engenders social and psychological problems—such problems are not related to the race but the circumstances of their life.

Transportation to and from the native territories to the compounds is paid by the mining companies. The pay in actual money is quite small if measured by the scale paid, for example, to American miners. However, it is far more than such natives could acquire elsewhere. Further, they receive good food and the best of health care. They are by no means slave labor but, admittedly, do provide the mining companies with a vast reservoir of cheap labor which is profitable

to the industry. The native workers accumulate their pay until it reaches a sizable amount. This they bring back to their homes, principally in the form of imported European products, which, in turn, have an environmental effect upon the other members of their tribe.

Natives Entertain

This was a Sunday. Natives from the different tribal areas loitered about the compound enjoying the blue sky and brilliant sunshine as a respite from the depths of the earth where they labor daily. As we passed them, they gazed at us curiously, as we did at them. Their attire was a fascinating admixture of European work clothes and headpieces and articles of native origin. Though the men were from different tribal areas, they had a common dialect in which they cheerfully conversed. We entered an amphitheatrelike structure, more like a small sports stadium. An air of expectancy prevailed. On to the stone steplike seats of the structure surrounding the earthen oval, spectators, mostly Europeans or whites, were crowding. Every Sunday intertribal dances are performed by the native workers in this compound. The unpaved ground of the oval on which these dancers were to perform was of a reddish clay. Even though it had been moistened, those who walked across it set up a fine spray of dust which lightly coated those seated nearby.

Opposite us across the oval, in a section apparently assigned to them, native spectators and workmen at leisure were filing in. Those already seated began a chanting and a drumming of their feet which had an appealing and exciting rhythm. Suddenly from the side into the center of the oval or arena ran a native who functioned in the manner of a master of ceremonies. He announced that the first dance which was to be performed would be by the *Nguni* group. Some of these dancers simulated their native costumes by using scrap materials found in the compound. Others wore a clean version of their daily work clothes. The dancing of this group was characterized by a stamping action. They likewise used sticks which were clapped together to very effectively resemble a musical instrument. It was very obvious that the

dancers enjoyed this display of their tribal dance as much as did the spectators.

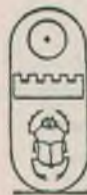
The Zulu group, the second on the extensive program, were the most impressive. Their correct dress "includes the use of skins, particularly a calf-skin apron and tufts of angora goat skin." They carried sticks and small dance shields. The music was provided by their own number and consisted of singing and clapping. The dance leader began the dance by a stamping of his feet after preliminary songs. The enthusiasm of the dancers produced a kind of ecstasy. They stared out across the amphitheatre. One wondered if, in consciousness, their selves were not projected far beyond the confines of this compound and the dismal depths of the mines. Were they again, if but for the moment, out once more in the bush, perhaps before the campfire with their bandas to their backs and their families swaying and chanting a response to their stamping feet?

An Honored Visitor

As the time wore on, I was moved to frequent reveries by the primitive rhythm of the music and the gyrations of dancers' bodies. Suddenly I was informed by the Secretary of the Rosicrucian Chapter of Johannesburg, who accompanied us, that I was to be honored upon this occasion. Performing in the center of the arena were lithe tall dancers. They were attired in their tribal costumes of skins draped across one shoulder and falling down back and front to about knee length. Their hair was plastered down with some greasy substance and colored metal bangles glistened on their wrists or snugly clung to their muscular upper arms. One leaped forth in a cloud of dust to the beat of the drums. Before him he held a shield of dried leathery skin stretched taut by thongs across the skeletal framework. To this was attached a knobkerrie. This latter is a stick, one end of which is fashioned into a large knob about the size of a man's fist. This is used in ceremonial dances but also as a war club in com-

bat. In his other hand he brandished an assagai or short spear. He alternated in his movements between a crouchlike position bending his head almost to a point between his knees and then leaping suddenly into the air, simultaneously thrusting his spear skyward. This would be followed by a series of short steps backward with the shield held before him in a protective manner. His actions depicted combat, the advance and then the defensive retreat, this imitative series comprising the elements of the dance. All movements were accompanied by chanting, a repetition of three or four low and high pitched notes in time with the stamping of the feet, the clapping of hands and the drums.

I was requested to enter the arena, which I did. I stood waiting. The dancer approached. The stamping of the feet grew louder. After each retreat the dancer would advance closer and closer. Suddenly, one leap brought him within an assagai-length of me. Extending before him the sharp spear and shield, he danced about me. I was to accept these; they were mementos of the occasion. But just when should I accept them? Should I extend my hand or should I wait? I decided upon the latter course. The tempo of the stamping now almost reached frenzied heights. I scrutinized the face of the young man, for he must be only in his early twenties. His features were sharp and well defined, his eyes, large and clear. Though he was very dark of skin, he had few of the usual facial characteristics of his race. His face was, as well, exceptionally intelligent. Beads of perspiration ran down his forehead; his arms and legs glistened in the hot sun where the skin was free from the red dust. With a loud crash, like the cymbals in a symphonic orchestra, the clapping of the sticks and stamping suddenly ceased. The tribesman stood motionless before me with shield and spear proffered. He was almost rigid. That was my cue. I took them and bowed as graciously as possible. He stood staring at me, scanning my face in a friendly way. It was a moment not to be forgotten.



Man and His Symbols

By RUTH PHELPS

WITHOUT the symbols that man creates for himself, he would be lost. He depends on symbols in his communicating with others and in his own thinking. The student of mysticism, for instance, soon learns that mystical principles and laws are expressed through symbols. Even the mystic's own psychic experiences are conveyed by such means.

Not only the mystic, but each one of us resorts to the use of symbols in daily living. Mathematics, arithmetic, would be impossible without the symbols of numbers, to say nothing of those used to express ideas or relationships other than the numbers themselves — \parallel means parallel to, and $>$ means greater than. The whole of language is symbolization. Words represent things, people, ideas, relationships. The word *ball*, for example, stands for a round object used for playing games. The word *cross* is a symbol for an upright piece of wood or metal supporting a horizontal piece; the word *tree*, for a certain group of plants. The verb *to run* is a symbol for a particular kind of activity. The letters of the alphabet grew from pictographs of early man (which were symbols) into the letters used today, which still are symbols for specific sounds.

All of these things stand for something. That is what a symbol is, something which represents another thing, being, idea, etc. The word *ball* is used in place of a particular object. A cross like this \times stands for a railroad crossing; that mark is a sign, because it indicates something. But a cross like this $+$ represents something; it is, therefore, a symbol.



Man begins symbolizing at an early age, both in his individual life, and in the life of mankind as a whole. The child in his drawings is a natural symbol-maker. He draws a picture which stands for a tree or a man, and he expects his elders to recognize the symbol. True, he himself may not recognize the difference between object and symbol, but he still makes symbols. Primitive man, too, draws pictures to represent things; such pictures are

found in many countries in caves and on walls of rock.

The process of symbolizing consists of creating a thing which will stand for a being, an object, or an idea. If you have a ball and want to communicate that fact to someone, you must have either a word or a picture to put in place of the ball, so you create the word *ball*, or draw a symbolic circle. You start with the actual ball, conceive what it is you want, and create the word or picture to fill the need. In doing this, you have done the same thing the artist does when he paints a landscape. He sees the actual landscape, conceives his own idea of it, and puts it on canvas or paper. It is exactly the same process—the use of the imagination, a creative function of the mind. Therefore, symbolizing is not a separate mental function, but a particular way in which we use the imagination. It is the creative phase of the mind at work.

Personal or Universal

There are symbols which are common to people, such as language, numbers, and the religious symbols. There are also those which are personal; that is, they have a special meaning for the

individual who created them. A person of my acquaintance, for example, may become to me the symbol of a domineering person. A child's red jacket may later become, to its owner, a symbol of beautiful clothes. But that symbol has meaning only for that person. It may be explained to others, but it is primarily personal.

A writer may use anything he wishes in order to indicate a ball, but if he desires to communicate with others, the symbol must be one agreed upon mutually, or at least one that is possible of understanding by others. If it is so personal that it is not understandable by enough people, then it is too obscure to be useful to anyone but the individual himself. However, it may become understood by future generations, although a symbol that becomes more meaningful as time goes on is, as a rule, understood by some at its time of creation, and may become controversial. A symbol which is not understandable is neither useful nor artistic. The artistic value of a work is based *in part* on how many people understand its symbolism. That is why the "test of time" is important—to allow for growth of understanding which may affect appreciation.

Three Classifications

There are many different kinds of symbols, and many ways of classifying them, depending on whether they come to us through the objective or the subjective consciousness, or the Cosmic. Objective symbols are those which originate from the things we perceive through the senses—what we see, touch, hear, and so on, even the circle representing a ball. Symbols for natural phenomena are objective symbols. A jagged line is used to mean lightning; it is classified as objective because lightning is a natural phenomenon observed by our senses. It may arouse emotions or thoughts which are subjective, but the symbol itself is still an objective one.

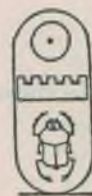
Subjective symbols are those which originate in the inner being, in the subjective phase of the mind. Those which are psychological are derived from the emotions or the mind itself; they are, therefore, subjective. The use of the skull, either human or animal, is usually psychological, represent-

ing the feelings and thoughts we have about death. It is, therefore, subjective; primarily, it originates in the emotions and the mind. The character of Oedipus has become a psychological symbol, and it, too, is a subjective one, because it stands for the mental and emotional make-up of a particular type of person. Allegorical characters in poetry and drama are subjective symbols, for they are used to mean an inner, spiritual, and often a moral attribute. The Red-cross Knight in Spenser's *Faerie Queene* stands for holiness; and Una, truth. Each of the characters is a symbol for a moral or an inner characteristic. Dramatic masks signify emotions, and therefore are subjective symbols.

Cosmic symbols are those which originate in the Cosmic or Divine Mind, and become known to man through meditation. They have a special metaphysical meaning. Such are mystical symbols. Fire, for example, may be used to stand for mutation or change, especially spiritual change. The triangle represents perfection; and the cross the sufferings of man. These are mystical and therefore Cosmic symbols, realized through attunement with the Cosmic, and having a deep metaphysical meaning.

Jesus became one with God in the mystical sense, and in doing this he became a symbol of God to others, and also to himself and to the Cosmic Mind. This is one of the most profound of mystical symbols, and one which led many to think of Jesus as God. The universe is a manifestation of Divine Mind, but it is also a *symbol* of Divine Mind, or of God. Man may be considered as a symbol of God's becoming conscious of Self. These are Cosmic symbols, the true meaning of which must be learned through meditation and attunement.

Some symbols may be called *complex*; they are a combination of two or even more of the kinds explained above. Language contains symbols for the objective things, the subjective, and the Cosmic. *Ball* is an objective, *goodness* a subjective, and *God* a Cosmic symbol. Language, as a whole, is therefore a complex symbol. Numbers are used objectively to signify actual quantity. Three balls, for instance, indicates three balls as such. The *three* may also stand



for the idea of perfection, and thereby become a Cosmic symbol. It carries a metaphysical meaning. Religious symbols are a combination of subjective and Cosmic symbols and are therefore complex.

Active and Passive

In their relationship, a symbol is the active element, while the object or idea for which it stands is the passive. They are, in the mind of their creator, in the position of opposites. To the creator, or user of the symbol, it is the word *ball* which is the active or positive pole, since it was created in the mind. In relation to it, the actual ball is the passive element. According to the law of opposites, symbol and symbolized are related to one another in the following way:

On the objective plane, the symbol and the symbolized are contrary to each other simply because they complete one another. The object and its representation are opposites. In using the circle to mean a ball, each completes the other—one being active, the other passive. The objective symbol, the circle, and the thing symbolized, the ball, are opposites and complements.

On the subjective plane, the symbol is the absence of what it represents. The thing or idea does not exist except within the symbol which stands for it. Subjectively, the symbol becomes manifest. It has lost that which it symbolizes. The active loses the passive, and only the active element of the opposites remains in the subjective.

The dramatic mask loses the emotion it represents, and the symbol—the mask—becomes a thing-in-itself. What man creates serves as a substitute for the original idea. The allegorical character, a subjective symbol, loses the moral traits it signifies. The character supplants and becomes the moral traits. So too, the religious symbol, being subjective, loses the thing or idea for which it stands.

This substitution of the created symbol for what it represents often leads to a misunderstanding of the symbol. In the early development of the symbolism of the Christian church, the meaning behind the symbolism of the objective bread and wine was lost, simply because it is a subjective symbol

which has become in the mind a manifestation in itself. We forget that the bread and the wine stand for something else, and they become instead an actual thing. This, of course, is a mistaken interpretation of the symbolism, because we have forgotten that, in the subjective symbol, the things originally meant are lost.

This is not so true of language, because language is a complex symbol, and not a simple one. We do not separate so distinctly the objective and the subjective phase of the complex symbol, and therefore they have a greater tendency to remain what they are. The subjective mentality from its viewpoint recognizes only the active, except for the passive elements which are put there by the objective mind and will.

The Absolute

Cosmically, the object and symbol are one. Man, in his process of analysis, tends to separate the different parts of a Cosmic symbol so as to understand them. Actually, they are one unit. One should not think of a Cosmic symbol as being dual, or opposite to the thing separated. Yet we do this in order to comprehend it. In discussing the elements which make up a Cosmic symbol, then, we must keep in mind that the active and passive elements are *one* Cosmically, even though they are *two* subjectively or objectively.

The peculiar power of the Cosmic symbol is its unity with the thing represented. Yet it has within itself other

Topics of Interest

● *Professors are mystified!*

Silversmiths of 2500 years ago electroplated silver designs on their pottery.

(see page 258)

● *The pursuit of good*

Love is the most sought for and the most misinterpreted emotional characteristic. What happens when we modify or lessen certain of our ideals?

(see page 253)

elements. Objectively the triangle indicates a particular figure, and subjectively it represents the idea of symmetry and balance. Cosmically, it is the symbol of perfection and of the law of the triangle. Every Cosmic symbol has within itself the objective and subjective ones on which it is based.

The Cosmic symbol also contains, as one, both the active and passive elements of each pair of opposites; that is, the symbol and the object or idea are one: We said earlier that, in the mind of the creator or user, the symbol is the active element, and the thing represented, the passive. For example, Jesus the Christ may be considered the symbol of God. On the objective level, Jesus, being the active element because he is the symbol, is the opposite of God. God, the idea represented, will be, relative to the symbol of Jesus, the passive element. Subjectively, Jesus the Christ is manifesting as God, because the symbol, as the active pole, is all that exists in the subjective. Cosmically, Jesus and God are one, because the object and its representation are one in the Cosmic Mind. Yet, Jesus is not God in the commonly accepted sense, because he stands in the relationship of an opposite.

We have thus applied the law of opposites to the relation of two elements. To man, the thing and its symbol are in the relationship of opposites, the symbol being the active, the symbolized the passive. These two act and may be understood according to the law of opposites.

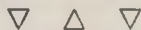
Cosmic symbols, which man learns through meditation and Cosmic Consciousness, are absolute in nature. Those

which man creates are relative to man himself, to the culture of his time. All objective symbols are relative, and the major part of all subjective ones is relative, although there may be an element of the absolute derived from the Cosmic symbols.

We think and create by using symbols which are products of the creative power of mind, *imagination*. They may, after being created by the imagination, become the raw material, so to speak, for either imagination or reason. Language, which in itself is a complex symbol, becomes the raw material or the tool out of which poetry, stories, and essays are created. It may be used by reason in arriving at the solution of a problem. Many art forms use symbols other than language. A painting may include psychological or religious symbols, objective and subjective ones, and for that matter, Cosmic symbols.

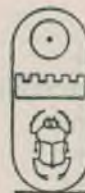
Numbers may be used by our reasoning faculty for the solution of mathematical problems, or as mystical symbols. A mystical symbol, representing a principle, such as *three* and *the law of the triangle*, may be used in solving a problem, or it may be used by imagination to express individual understanding and the conception of law in an art form.

Man creates his symbols by imagination. He must understand their creation and use, and their classification into three groups—objective, subjective, and Cosmic. He must understand which are relative and which are absolute and why. For no matter what he is, man uses symbols constantly, from the word *ball* to the symbol of Jesus, and the symbol of the Rosy Cross.



FOR AMORC MEMBERS

As a member of the Grand Lodge of AMORC, you are urged to obtain a copy of the booklet, *Constitution and Statutes of the Grand Lodge*. You owe it to yourself to know, and to be able to intelligently discuss, your privileges and rights of membership. The booklet is of a size convenient for carrying around. Order it from the Rosicrucian Supply Bureau—25 cents, postage prepaid.



In Memoriam

IMMORTALITY is not alone confined to the afterlife. The soul-personality need not be the only element of the human which survives death. Man's deeds and thoughts may likewise *immortalize* him. Often men have gained greater prominence after transition than they experienced during their lifetime. The bard, Shakespeare, is an example of one of these. Men may leave behind them the fruits of their toil and the breadth of their vision as a heritage for mankind. When the minds and consciousness of humanity expand sufficiently to comprehend the value of such a heritage, then these persons are immortalized. They live forever, not in the flesh, not even in the spirit in this world but in the consciousness of thousands who admire their intellect, character and achievements. Man can thus project his personality through the centuries by the long shadows cast by the stature of his moral and intellectual selves.

The passing of years has thus immortalized the personality of the late Imperator of AMORC, Dr. H. Spencer Lewis. With the growth of the Rosicrucian Order (AMORC), with more persons in every land becoming familiar with its history and teachings, the name of Dr. Lewis, his personality, has become immortalized. The reality of what he taught, his concise presentation of the age-old Rosicrucian teachings, has engendered admiration for his efforts. He lives on in the minds and consciousness of more persons today as a vital being than when he labored here in the physical. True immortality is not merely the perpetuation of a name. It is the *dynamic influence* of the personality. The immortal being, to be such, must be as great a motivating factor after his transition as before. This being so, then certainly, as Rosicrucians and many thousands of other persons who continue to read his books and articles know, Dr. Lewis is immortalized.

The transition of Dr. H. Spencer Lewis occurred on Wednesday, August 2, 1939. The ashes of his earthly remains were interred in the Amenhotep Shrine in Rosicrucian Park beneath a triangle, in accordance with his wishes. It has been traditional since his *Great Initiation* to have a memorial service in this Shrine on each August 2 at an hour corresponding to the moment of his transition. This year again a brief ceremony will be held at 4:15 P.M. PACIFIC DAYLIGHT TIME, on Monday, August 2. Officers and friends will assemble for a moment of silent tribute at that hour. All Rosicrucians everywhere are asked to share in this meditation if it is at all possible for them, at an hour for their location which corresponds to the above-mentioned time.



Love and Realization

By DR. H. SPENCER LEWIS, F. R. C.

(From the *American Rosae Crucis*, October 1916)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



LOVE has been given many interpretations, and its treatment in philosophies has been so wide and abstract that, after all our analysis, we still do not thoroughly understand it.

Buddhism considers love as one of the Viharas or sublime conditions, the others being sorrow, joy, and equanimity.

In the Christian doctrine we find love interpreted as one of the central notions upon which good conduct depends, the other notion being faith. On love depends the "fulfilling of the law," and the sole moral value of Christian duty—that is, on love to God, in the first place, and second, love to all mankind.

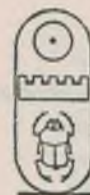
In Cartesianism we find a more concrete definition—one which in clearness nearly approaches the Rosicrucian definition. The craving for good in general, says the doctrine of Cartesianism, for an absolute satisfaction, is a natural love of God that is common to all. Out of this love of God arises the love we have for ourselves and for others, which are the natural inclinations that belong to all created spirits. For these inclinations are but the elements of the love which is in God, and which He, therefore, inspires in all His creatures. In this way do the doctrines of Descartes, Malebranche, and Spinoza reveal love.

Rosicrucianism has, however, a very concrete and concise definition for love: "Love is the conscious realization of ideality."

Let us analyze this statement. We find, first of all, that love is a conscious realization. Love has been crudely, yet correctly, termed an emotion. It is an emotion because it is sensed, realized; it is an emotion in the physiological sense because it stimulates certain nerve centers and produces certain physiological conditions as well as psychological ones.

In the process of mental realization to physiological actuality, we have involved the difference, essentially, between reality and actuality. Thus, in some cases, love may be a conscious realization without resulting in an actual stimulus. We know we love; love itself naturally presupposes a realization of something; without its realization it is not possible. To love requires appreciation of its realization—but realization of what?

Physiologically the only condition, actually, that is made conscious, is in a degree proportionate to the degree of the realization of the element making for love. Thus love is capable of degrees of intensity, depth, and expression. When the conscious realization of love is extreme, full, satisfying, it produces the maximum of stimulation on



the nerve centers just as do joy, sorrow, fright, anger, and other elements of emotions; an effect of exhilaration, excitement and rising spirit, is felt and experienced. Love produces a calmness, peace, quieting of the nerves, an attunement with harmony which is not resultant from any other emotion.

So, Rosicrucianism says that love is a conscious realization of—*ideality*!

There is the keynote—ideality. In that word we see what the doctrine of Cartesianism means when it says that love is a craving for good, for absolute satisfaction.

Each of us has certain ideals which may lie dormant in our subconsciousness. These ideals, standards, absolutely perfect models, may be of our own making, constructed through study, analysis, experience and divine inspiration, during weeks, months, years, or even incarnations. Consciously or unconsciously we may add to, remould, perfect, and make more wonderful those ideals which we believe are infinite, supreme.

The ideals we have may also pertain to an infinite number of things, conditions, experiences, sounds, sights, sensations, etc. In music our conscious or unconscious ideal may be a certain group or chord of notes, a bar or two, a passage, or a complete aria. In art our ideal may be a combination of colors or a color in its various tones, or certain lines and curves in juxtaposition. In character our ideal may be one which has certain features, habits or mannerisms, and qualities well developed while others are curtailed or absent. In beauty of face and figure, our ideal may have certain features, color of complexion, eyes and hair, certain height, weight, grace, etc.

It is when we come in contact with, or become conscious of, one of our ideals that we have the realization of it. This realization arouses or stimulates the emotion we call *love*; that emotion is directed toward the ideal and we say we love it.

The love of a man for a woman is due to his conscious realization of certain ideals in or about her, and he loves her not for herself but for those things in or about her which he loves. His desire to possess her is due to his desire

to possess, to hold constantly within his grasp, the realization, the *embodiment*, of his ideals. The growth of the love of a man for a woman likewise depends upon the continued or the new realization of certain ideals or the discovery of new ideals in or about her. Inversely the lessening of love between man and woman is in proportion as certain ideals, once present, are eliminated or modified.

In the same manner does woman love man and do parents love children and children love parents. Also in the same manner—by suddenly or gradually becoming conscious of a realization of our ideals in a thing or of a thing—do we love certain kinds of music, art, literature, food, comforts, etc.

Then, there is our love of God and love for mankind, and greatest of all, the love of God for us.

"In the beginning was the Word, and the Word was with God, and the Word was God."

In the contemplation of the creation of the world we conclude that, first God conceived all creation as an ideality and, having conceived an ideal creation, God spoke the word—the command—in his consciousness; and the world we know, as part of creation, was formed.

In the conception of an ideal creation there must be a harmonious blending, uniform association, and mathematically correct unity of many ideals. Each of those ideals was based upon elements which God would love when realized, and when the creation was completed it embodied, in a unit, all the ideals from the greatest to the smallest; and it was, therefore, essentially conceived of love, for in love did God create the world and with love (that is, with a conscious realization of the ideal) did God behold all creation from every polarized cell in the seas to the human body made in His likeness (that is, made in the likeness of the ideal of God's consciousness, the ideal which God loved most).

Thus was man and all creation conceived in and of love, and God expressed in all created things His love.

Love most naturally precedes all creation, when such creation is the embodiment of ideals. This is so because love of an ideal leads either to seeking for and realizing that ideal, or to the creation of an embodiment of that ideal.

Thus an artist is "inspired" to paint and place on canvas a beautiful picture. It is conceived in love for it constitutes an expression of the ideals he loves, and when completed is an embodiment of those ideals and is therefore a result of love.

The same applies to music, to handiwork, to all that is good. The writer who, under an impulse or stimulus which he calls *inspiration*, writes down a beautiful sentiment or a noble thought does so because he suddenly becomes conscious of a mental realization in words of an ideal thought in his mind or subconsciousness and he quickly expresses on paper the embodiment of the words thus realized.

"Inspiration," so-called, can be attributed in every case to a mental stimulus resulting from a conscious realization of an ideal. Since all ideals find their origin in the original ideals of God's love, "inspiration" is itself an expression of God's love.

Thus, philosophically, one may say that love is the great incentive, the great power, the greatest inspirational energy in the world; and since love must have ideals for its elements of expression, love is essentially good. In this way one may philosophize: Love is Good, Good is God; God is Love, Love is God; or—God is Love; God is the Source of all Good, and therefore, Love is the source of all goodness, the greatest power in all the world.

We find this well expressed in the fourth chapter of I John: "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. If we love one another, God dwelleth in us, and his love is perfected in us. We love God, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen [consciously realized], how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

And—that commandment and the preceding explanation is the law upon which the Order Rosae Crucis is founded.



THE SWALLOW

By EDLA WAHLIN, M. A., F. R. C.

Librarian, Rosicrucian Research Library

IN the Egyptian Mysteries the swallow was a Messenger of Hope. Not only was it a precursor of spring, but of a new life as well. Its homing instinct, which causes it to return to its old nest at a definite time each year, gave rise to its use as a winged messenger, as well as a symbol of reincarnation. In the *Book of the Dead*, there is a statement that the soul "transforms itself into a swallow regularly and continually." When Isis set out to search for Osiris, she also transformed herself into a swallow.

Many legends and superstitions have sprung up about the *inner sense* of the swallow. Pliny relates that these birds did not enter Thebes because it had been so often captured, nor did they go close to Bizye in Thrace because of the crimes committed there by Tereus.

The swallow is everywhere regarded as sacred. The Bible beautifully states "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O Lord of hosts, my King and my God."

To kill or rob a swallow of its nest carries dire consequences. In Tuscany it is said, that "when you hear or see the first swallow, go, without speaking, to the first well or fountain, and there wash your eyes and pray God that that year they may not be dimmed, and so the swallows will carry away all trouble from them." There is also an old Pennsylvania German proverb which states: "Lightning will never strike a building where swallows have built their nests."

The Rosicrucian Research Library contains books relating legends about birds.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

PENALTY OF ERROR

By CECIL A. POOLE, Supreme Secretary



THE Law of Compensation, being an application of the Law of Cause and Effect, seems to prescribe a penalty for all error. It is obvious that all of us will err from time to time. Human behavior cannot always be positive or right. As a result of such action, certain penalties will be a part of our experience; in other words, for an error, certain unpleasant experience will be our future lot. This manifestation of a law might seem upon rather casual examination to be the expression of a ruthless intelligence. For this reason, man at times has thought that the Supreme Intelligence was a dictator who simply provided punishment for the individual who did not comply with what-

ever this supreme dictator decided was the proper thing for man.

There is, however, a difference between the Law of Compensation in its operation and the laws which are decreed by a human dictator. The function of a natural law is universal, not the product of a selfish human desire. All nature complies with the established laws that are innate in their function and just in their application. The Law of Compensation is an expression of the individual. We err and we pay for that error, or we commit other acts that have their opposite effect. The effect comes about as a result of what we do, and if we make a mistake, we bear the penalty of that mistake. If we act correctly, we enjoy the benefit or the harvest of our behavior.

To compensate for errors seems to be

the only means by which men are able to learn. It is through the adjustment we make to the situation about us after an error has been committed that we may be able to intelligently discern a lesson that was not previously realized. In our study of learning we have observed that animals and human beings learn by being penalized for doing things wrongly and rewarded for doing things rightly. This is an application of a fundamental law of nature that makes it possible for intelligence to thrive and knowledge to be attained.

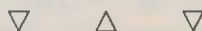
There is no injustice in the law of compensation but certain inevitable facts must be realized by intelligent beings. Whether we like it or not, fire is hot, and the learning process resulting from having our finger in the fire may be painful but it teaches us to respect the energy that exists in fire so that we are able to apply intelligence to the handling of fire and thus utilize it. By harnessing the heat or the energy of fire we are able to make our homes comfortable and to benefit by the many advantages that fire provides. If we could not direct our intelligence, experience would have no value.

Probably one of the heaviest payments we make for error is the effect upon our own ego. There is the personal penalty of wrong judgment, particularly if it concerns another individual or the wrong estimate of some situation. The one who makes such mistake feels somewhat embarrassed by the finality of the realization that his judgment in experience turned out to be erroneous. Our reaction to such situation is one of both regret and dissatisfaction. We blame ourselves, we blame the circumstances about us, and naturally we attempt to blame someone else—in order to place that blame outside ourselves. But errors of judgment are usually

caused by our inability to grasp the significance of the whole situation in which we are involved. We had placed our confidence in a certain thing or a certain individual or his act, but later found that the results did not measure up to the expectation used as a basis for our judgment. Therefore, our judgment was wrong, and the penalty for the error is the experience within our own consciousness which we would prefer to have avoided.

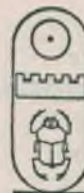
However, errors themselves are not as significant as the results that come to our own experience. All men have erred; each of us has made errors and will make them again. The question should not be as to how much we suffer mentally or physically as a result of the error, but how we can add to our character because of the experience—both in our having committed the error and in the forthcoming results because it proved to be such.

In summarizing the concept of penalty, we will concede that whereas the penalty of error may be pain, the reward may be knowledge. There is the example of the justice of the Law of Compensation: it functions without favor and its results are rewards as well as penalties. Knowledge, therefore, is the result of experiencing the penalty of error, the paying for a mistake. Knowledge is not a great reward in itself; it is the key by which experience can be made different, toward which man can direct that ability of himself which raises him above the level of other living things. It is a channel toward the growth of the mind. With mental growth the spiritual attributes may be accentuated to bring men closer to God and to the laws which include the Law of Compensation and all other manifestations of the Infinite.



FREEDOM OF RELIGION

Every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience.—GEORGE WASHINGTON





Electroplating in 500 B. C.

By LYMAN B. JACKES

(Reprinted from *Electrical News and Engineering*—Jan. 15, 1954)



DURING the First World War the author was an officer with the British forces in Mesopotamia and was among those who were deeply interested in the archeological ruins of that land. He was a member of the original party that discovered Ur, of the Chaldees, and this discovery was of sufficient importance that, after hostilities, the British Museum and the University of Pennsylvania joined forces to make extensive excavations there. The work is still going on and has disclosed many secrets of a culture that existed and flourished more than six thousand years ago.

The University of Pennsylvania were not content to center researches on Ur and spread out further afield in an effort to find the answer to many of the questions and problems that arose during the process of the main excavations. One of the problems had to do with the manufacture of ancient jewelry. There is a tribe of Orientals, mentioned in the Old Testament, and known as the Sabbeans, who are still active in their small numbers and specialize in the manufacture of silverware. When I returned from service I showed a few examples of their work to one or two of the executives of Henry Birks, in Montreal and Toronto, and they admitted that outside of electroplating, they could not see how the Sabbeans were getting such thin deposits of silver on glazed china-ware and other surfaces. That in itself is not unusual, today there is no dearth

of electroplating establishment in the Orient. But the excavations at Ur turned up many specimens of this Sabbean art that dates over four centuries. The idea that those old Sabbeans electroplated their silver designs on the pottery twenty-five hundred years ago sounded rather fantastic. However, the silver ornamentation on this ancient work was much too thin to have been beaten and the question arose as to how they got the silver on the base.

The University of Pennsylvania have been doing extensive digging some thirty miles to the south of Baghdad, at a place known as Ctesiphon. It was quite evident that during the last decline of the city of Babylon many of the artisans of that place migrated across the few miles of country from the Euphrates to the Tigris and set up shop in what was then the new industrial city. The ruins there are very extensive.

The excavators came across the remains of what is thought to be the workshop of a group of these ancient Sabbean silversmiths. They came across galley pots with rods of graphite and what looked like decayed rods of zinc. There were copper rods extending and in the pots were the crystallized remains of an ammonia salt. They reconstructed these ancient batteries and with a layer of graphite on a bit of baked clay they were able to electroplate silver on the clay in the manner of a perfect repetition of the work of these ancient silversmiths.

Where did they get the graphite? Old Testament scriptures offer a clue,

as many references are made to the Land of Ophir, and modern Biblical students agree that Ophir is the ancient name of Ceylon. Until the discovery of electro furnace graphite by Acheson, at Niagara Falls, Ceylon had an almost world monopoly on the export of graphite. Where did they get the knowledge about zinc and ammonia chloride? The only clue is that in the early days of the Christian era Baghdad was arising and one of the great seats of learning of the Orient sprang up there. This was the University of Baghdad and it was probably the first educational institu-

tion in the world to have a department of chemistry. Of course they were Alchemists but in their early searches for the philosopher's stone they made three great and fundamental chemical discoveries. Those early professors at Baghdad University discovered the way to make ammonia, nitric acid and sulphuric acid. The possibilities that they had batteries and were doing electroplating when the Roman Empire had risen to world power and St. Paul was making his great missionary journeys is a surprising possibility.



ROSICRUCIAN RALLIES SCHEDULED

Members in the vicinity of the following cities are cordially invited to attend the Rosicrucian rallies scheduled as follows:

- OHIO, Youngstown:** A rally sponsored by the Youngstown Chapter of AMORC will be held at 301 E. Wood St., Youngstown, on Saturday and Sunday, September 4 and 5. The Rally Chairman is Mr. Gerard Angelot, 145 E. Philadelphia Ave., Youngstown.
- ONTARIO, Toronto:** The Third Eastern Canadian Rally will be held at Chiropractic Hall, 252 Bloor Street W., Toronto, on Saturday and Sunday, October 23 and 24. For further information write to: The Rally Chairman, Toronto Lodge of AMORC, Toronto.
- MARYLAND, Baltimore:** The John O'Donnell Lodge of Baltimore will sponsor its Eighth Annual Rally on Saturday and Sunday, September 11 and 12. For further information contact: Josephine Warnken, Rally Secretary, 301 W. Redwood St., Baltimore 1, Maryland.

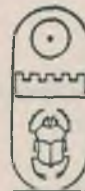
THE "THEATER OF THE SKY"

The Rosicrucian Planetarium brings the universe within your reach, so that you can understand and appreciate its wonders. The instructive and entertaining presentations are given each Wednesday and Sunday at 2:00 and 3:30 p.m., lasting for one hour. The program is completely changed each month.

CURRENT MONTHLY TOPICS

- AUGUST—** "Lighthouses in the Sky." (Autumn stars and constellations.)
SEPTEMBER— "Our Daystar—the Sun." (Source of light and energy.)
OCTOBER— "Exploring the Unknown." (How the Palomar telescope will serve.)

Get acquainted with the stars of the night. Visit the Theater of the Sky and enjoy the treat that is in store for you.





The Silent Years

By HAROLD PREECE



DURING the late 18th century, an illustrious Pennsylvania German prepared the Rosicrucian Order for the 108-year period of silence which began in 1801. During the late 19th century, another of the same consecrated pioneer stock recovered and interpreted the buried annals essential to the cycle of renaissance which was due to begin in 1909.

Peter Miller, who learned the Sacred Mysteries from Adepts at the old mother-center of Ephrata, was that first man; Julius Friedrich Sachse, who received the teachings as a secret inheritance from kinsmen during the age of dormancy, was the second. Between these two, lay generations of time. Yet, each is a link for us of the 20th century with those first pilgrims of the Rosy Cross within our borders.

Forty-one years had passed since the withdrawal of the Rosicrucian Order from the visible world when Julius Sachse was born in Philadelphia on November 22, 1842. But from birth, the boy's life was shadowed by the lingering radiance of truths that he knew were to be revered even if no longer proclaimed publicly.

His own ancestors had been Rosicrucians sitting at the feet of Conrad Beissel and Magister Miller. Here within his native city, during the year 1694, the very first American Rosicrucian lodge had been chartered. Here, too, the Declaration of Independence had been written by Thomas Jefferson of that fraternity, before being translated

and printed at its last seat of Ephrata by Miller—on the recommendation of still another member, Benjamin Franklin. And the banks of the little Wissahickon River where Julius often picnicked with his parents had been the site of Ephrata's predecessor, "the Woman-in-the-Wilderness" colony, established by that original Magister, Johannes Kelpius.

As young Sachse grew up, he came to know elderly men who remembered the Order's years of activity. These men spoke cryptically in private conversation of "a Rose due to bloom again." When he became old enough to learn the symbolism, he was also told the meaning of emblems adorning the rings that these surviving Rosicrucians wore on their fingers.

Other knowledge revealed to him by relatives made him wish to be a scholar like Kelpius and Miller. But circumstances were blocks in the road, since his father, a talented but never wealthy artist, could not afford to provide him with college training. So Julius Sachse, like many another man of intellectual temperament before him, was forced into the more gainful field of business.

After finishing the old Lutheran Academy, the equivalent of a high school education, he became a haberdasher. Soon his natural sense of style and taste made him one of the country's leading designers of men's accessories. His work attracted so much attention that he was awarded medals for it, not only at exhibits in Philadelphia but also at fairs in Vienna and Paris, which he visited with samples.

He might have become one of Phila-

delphia's most successful businessmen because people liked to trade and talk with him. Still the compelling voice of conscience told him that he must fulfill his own Karmic development and try to realize his original goal of becoming a scholar. Ephrata, where learning had flourished under tutelage of the Rosicrucians, drew him whenever he could spare a day from the shop.

The Intuitive Urge

Over a period of two years from 1888 to 1890, he kept returning to that venerable community, photographing its buildings with their resplendent Rosicrucian symbols, and studying the hymnology of the Rosicrucian settlers preserved in beautifully printed old songbooks cherished by the German Seventh Day Baptists. From the Baptists—members of that first exoteric congregation of the Rosicrucians in America—he also collected traditions of the saintly figures who had governed Ephrata. They told him of many devoted Brothers and Sisters. But it was the tales they recounted of the colony's second Magister, Conrad Beissel, which stirred the imagination of Julius Sachse.

Beissel had also been a man of limited formal education—a baker by trade. But so erudite had he become from self-study that Peter Miller, honor graduate of Heidelberg University, had learned humbly from him. The baker's achievements gave meaning and purpose to the long hours that Julius Sachse spent reading books which few men without college degrees read.

The example of Beissel encouraged Sachse to publish his first work. Significantly that initial volume of a historian-in-the-making was Rosicrucian in both its theme and spirit.

The book, entitled *The Kloster at Ephrata*, consisted of photographs of the Cloister where two societies of the Rosy Cross—one for Brothers and the other for Sisters—had taught and served. Though Sachse had considered picture-taking only as a hobby, the ex-

cellence of these photos established him as one of the major camera artists of America.

The editors of the *Ladies' Home Journal* asked him to be their staff photographer. Other assignments followed from the publishers of illustrated books. Success in this field encouraged Sachse to give full time to those undertakings which were decreed by his temperament and extraordinary creative abilities.

Once again he considered the career of Conrad Beissel, and in a manner that Beissel would have admired. Julius Sachse retired from business to devote himself to "research, writing, and photography." Forty-eight he was when he made that momentous decision. Few men of that age would abandon the safe and secure for the new and untried. But years behind the counter had not dulled the typically Rosicrucian spirit of intellectual adventure which was always so characteristic of Sachse. The sheer volume of his work during the latter part of his life is breath-taking because it equalled in authenticity and readability what it expressed through interpretation and detail.

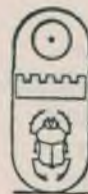
For years he had wanted to make Americans conscious of the great part played in our national development by the Pennsylvania Germans and their

Rosicrucian core. In 1891, Sachse joined several other scholars to found the Pennsylvania-German Society. He served as first treasurer of the Society which became one of the leading historical organizations of its day. Still later he was president, besides being a perpetual member of its executive committee. Even more importantly, he gave

us through this group of learned men the first trustworthy Rosicrucian literature produced in our country since the Order had receded into silence. Under Sachse's guidance, the Society decided to publish annual *Proceedings* which would constitute in their entirety a history of German migration and settlement in America.

The author of this article, well known to readers of the *Rosicrucian Digest*, is not a member of AMORC. He presents this biography as a professional writer and researcher, basing his findings on intensive study of public records, upon interviews, and on traditional material. His unbiased viewpoint should prove enlightening to all our readers.

—EDITOR



Service Through Books

Eleven volumes in this distinguished series, available in most major libraries, were either original works by Sachse or reproductions of forgotten writings edited and annotated by him.

He discovered and translated the long-lost diary of Magister Kelpius. Due to this effort, Rosicrucian members in this second incarnation can read and study an important record left by one of the most learned and devout Adepts of all time.

Through another volume, *Justus Falkner, Mystic and Scholar*, Sachse showed the deep and universalizing influence exercised upon the Pennsylvania German religious sects by the early Rosicrucian teachers. For Falkner, the immigrant German Rosicrucian Magus, became the first regularly ordained Lutheran minister in America, serving a congregation of Holland-Dutch settlers after having been consecrated according to the rites of the Swedish Lutheran Church.

Working in the same inspired vein, Sachse also translated the *Curieuse Nahricht*, a book written by Justus Falkner's brother, Daniel, who had also been a high-ranking Rosicrucian in Germany. Without the influence of this book, which had been circulated widely to prospective immigrants, German settlers might never have come to Pennsylvania.

During his dramatic and ceaseless search for forgotten documents, Sachse discovered an unpublished manuscript written by Peter Miller and addressed to Benjamin Franklin. Many believe that this exposition by the last Rosicrucian Master, before the enfoldment, influenced Franklin to become a Rosicrucian and become one of the conservers of its private teachings following the abandonment of activity. This work, with Sachse's explanatory notes, became one of the important "finds" of the Pennsylvania German Society. It was issued together with *A Facsimile of Translations of Beissel's Ninety-Nine Mystical Proverbs*, which Franklin had originally printed in 1730.

Julius Sachse's colleagues in the Society must have wondered why so much long-missing material of the Pennsylvania Rosicrucians was so in-

creasingly made available to him. For time after time, other scholars had sought for the same papers and memorabilia only to be answered with tight-lipped silence or polite evasions from known descendants of the German mystics.

Perhaps without knowing it at the time, Sachse was acting as the herald of that American reincarnation of the Order for which the Elder Brethren overseas were beginning to prepare. He succeeded where others had failed because he was on common ground with those in possession of the "lost" documents. He knew, as they did, the secret passwords by which members of the hidden fraternity identified themselves. Just as did the other members, he had the right to read certain manuscripts and examine certain emblems. But since his knowledge of the Secret Mysteries transcended theirs, they relied upon his judgment to reveal what should be made public and what should be left to be unveiled during the coming renewal.

He was so faithful to their trust that he never delivered any of the documents to the various pseudo-Rosicrucian groups that kept cropping up in America during the Silent Era. Instead he donated many rare items to the Seventh Day Baptist Historical Society at Plainfield, New Jersey, where they are preserved in an appropriately named Sachse Collection.

During this time, Sachse's findings were being collated into his two great books, *The German Pietists of Provincial Pennsylvania, 1694-1708*, published in 1895, and the *German Secretarians of Pennsylvania*, in 1899.

The first volume, *The German Pietists*, recounts graphically and vividly the transplanting of the Mystic Rose from the Old World to the New World where it would attain its fullest flowering. The facts given confirm the belief of present-day Rosicrucians that the first settlement of their brethren in America was a pre-arranged matter between the Supreme bodies of England, Germany, and Holland, whose Masters were obeying certain directives stated esoterically in Imperator Francis Bacon's *New Atlantis*.

Sachse shows that the remarkable revival of Rosicrucian thinking in Ger-

many had not only brought fresh enlightenment to the country, but also fanatical persecution by fanatically orthodox rulers and their clerical hirelings of the state churchmen. The era had clearly arrived for the Initiates of Germany to fulfill the prophecies of Frater Bacon by sowing the seeds of the old truths in soil that was receptive and friendly.

Sensitive and moving portrayals, matching modern fiction in color and drama, are given of the hard pioneer life in that community named "the Woman in the Wilderness," after the symbol of persecuted truth used by John the Apostle in the Book of Revelation. Magister Kelpius emerges in the balanced imagery of Sachse's pen, as a gifted, inspired leader and thinker, equal in stature to Pennsylvania's founder, William Penn, a close friend and admirer of the Rosicrucians, whom he sought out on both sides of the Atlantic. The Pietists themselves are shown to be initiates of the Rosy Cross; they used the former name to provide themselves some minimum protection from tyrannical German authorities and to demonstrate their rightful affinity with the rest of the Christian world.

Sachse's second monumental work, *The German Sectarians*, is a natural and required sequel to the first. It begins by recapitulating and amplifying the facts given in the earlier volume. Beissel is shown to have been initiated into the Rosicrucian Order at a gathering which took the outward form of a Pietist assemblage. And in narrating Beissel's development in Germany, the author expresses his own attachment to that Order whose revival he was anticipating with his writings.

"Conrad Beissel," he states, in words candid and self-revealing, "followed his guide and was brought to the true light, taught the first steps of the Brotherhood, and received instruction in the secret rites and mysteries of the Fraternity of the Rosy Cross."

During his search for the material embodied in the book, Sachse found two previously unknown books written in English by Beissel and another Ephrata frater named Michael Wohlfarth. These two forgotten documents had been printed in 1729, by a Philadelphian

named Bradford. Other rediscovered records contributed to the fund of information embodied in the history of the Sectarians, who included not only the Pietists and their offshoot of the German Seventh Day Baptists but also the Tunkers (Dunkards), the Menno-nites, the Moravian Brotherhood, and several other groups which no longer exist.

Universalized Ideals

But all this impressive fund of history might have been combined as so much dull chronicle had not Sachse brought to its interpretation his own rich background as a follower of the Mystic Rose. Throughout the book, he demonstrates his accurate and unfailing knowledge of the Order's changeless and impressive symbolism. Much more, of course, he could not disclose till the Order itself would again function under responsible officers guiding a mass membership.

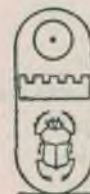
He mentions the attachment of the Ephrata brethren for the oak tree. "In the teachings of the Rosicrucians," he writes, "it was stated that the oak furnished the first meat for mankind, the acorn as meat—and the honey dew as drink. The rustle of the foliage indicated the presence of the Deity. . . ."

At the same time, Sachse shows a deep and intimate acquaintance with Rosicrucian number symbols. He points out that "the number *seven* represents the union of the square and the triad in the same sense in which forty is the perfect numeral."

In this brilliant work, Sachse also shows the part that the mystical *Cabbala* played in the thinking and ritualism of the first American Rosicrucian lodges. Since this arcane classic is also studied by Jewish esoteric groups, some writers have maintained that the Ephrata colonists were not genuine Rosicrucians but simply a peculiar group of Judaizing Christians.

However, within our own generation, an English historian has written an amply-documented book proving that the Cabbala is one of the very ancient classics of the Order. The learned rabbi, who were the original Cabbalists, themselves employed the terminology

(Continued on Page 267)





The Validity of Prophecy

By CECIL A. POOLE, Supreme Secretary



THAT the subject of prophecy appeals to the human mind and is given much attention by many people is evidenced by any newsstand. Many publications are directly or indirectly devoted to the matter of prophecy. Books can be purchased which outline our fortunes for the year to come; monthly magazines appear which base predictions upon the stars or upon other physical phenomena supposedly able to indicate something about the future. During the long period of time that man has been a thinking entity, he has made attempts to foresee the future, and usually with the purpose of individually profiting thereby.

Anyone who has studied the prophecies, regardless of what their source may be, or upon what basis they are established, usually comes to a rather disappointing conclusion—that not one of them is one hundred percent accurate. On the other hand, the honest reader of these various prophetic statements is forced to admit that some of the prophecies seem to be better than others and that some are based upon principles or concepts that must have a certain amount of reliability; nevertheless, it is interesting to note that very infrequently specific prophecies are made which can be verified in future events.

In the United States during the last presidential election, I became interested in watching various publications, prophesying the election of one or the other of the two leading contending

candidates. Very good arguments were presented in favor of one or the other. In two different astrological publications at the time, there appeared proofs supporting, quite logically, the election of both the candidates; that is, each supported a different candidate, but based its fundamental reason upon the same principles or, shall we say, upon the same phenomenon in the heavens. Obviously both could not be right; on the other hand, one obviously would be right since there could be no doubt that one of the two candidates would be elected, or at least that the party which they represented would be brought into power.

Regardless of whether or not the average individual has found a source of prophecy that is to his satisfaction, or regardless of what has been his experience in the right or wrong, or the accuracy or inaccuracy of prophecies which he has read, studied, or written, there seems to be no letup in the demands from people to read more about prophecies. I am not here condemning or recommending any form of prophecy. Among the much-read publications on the American market today are the numerous astrological magazines which are written from a popular standpoint and to a certain extent fill a demand for prophetic material or attempt to satisfy the curiosity of the individual who is trying to find some means of foreseeing the future or of better adapting his own life to the demands that tomorrow will bring to him.

There are also other fields in which efforts are made to look into the future.

Almost any large newsstand carries publications telling what horse is going to win in a certain race tomorrow. Reputable business concerns publish bulletins that tell what tomorrow's business will be, and which commodities or stocks are going to go up and which are going to go down. There is a very interesting factor present in these types of publications which the buyer seldom considers. The individuals having the knowledge necessary for prophecy, whether it be the predicting of your future, telling you how to bet money at your favorite race-track, or advising you about business commitments, should, it would seem, be the most prosperous of all people in the world today, and also the happiest. Their fund of information would seem to be endless. They would know everything, and yet it is interesting to learn, as a result of some inquiry into the past fifteen or twenty years, how many publications, and business firms as well, have failed in bad times because they did not accurately prophesy the trend upon which people were hoping to make their fortunes or to attain happier lives.

The Present Counts

In other words, regardless of how we may argue one way or the other, the intelligent person will surely arrive at the conclusion that, although certain trends may be indicated by stars or by

various cycles and man can probably better himself by cooperating with these trends, there is no fixed system of prophecy known to the human intellect

that is infallible. We ask, logically, "Why is this so?" Probably, if we could foresee the future, that future as we foresaw it would fail to become a reality; that is, few of us have been fortunate enough to live through life without having events happen that we would rather have avoided. If we could see the future, probably some of these events would not have happened. We also know, if we are in accord with the principles of the laws of Karma, that there are certain experiences that must be ours whether we wish to have them or not. Changing, if it were possible, the events of the future might cause us not to be able to participate in the varied events or sequence of activity that must be our experience.

It would seem then from this standpoint that our inability to foresee the future is a blessing in disguise. It causes us, or it should cause us, to concentrate upon the present. The past is gone. The future is built upon the present,

and is yet to come, but this is the time that we are alive, the time that we can utilize whatever potentialities we have, and their importance surpasses any event that may happen tomorrow.

It is not my intention to imply that the ability to prophesy is absolutely unattainable or that accurate prophecy lies completely in the realm of the impos-

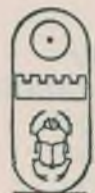
This Month and Its Meaning



In the ancient Roman calendar, July was one of the successively numbered months. In its position as the fifth month (March being first), it was simply called *Quintilis* (fifth). From July on, each succeeding month was given the name of its numerical position in the order of months from March to December. Thus August was *Sextilis* (sixth); September was *Septembris* (seventh); and so on.

After the reign of Julius Caesar, however, the old month, *Quintilis*, was renamed *Julius* in his honor, since it was the month of his birth. The new name, and origin of the word *July*, came into effect in the year of Caesar's death, 44 B.C., and just one year after he had revised the calendar, placing January at the beginning of the official Roman year.

The Anglo-Saxons called July "hay-month", or "mead-month", the meadows then being in bloom. To the ancient Egyptians, July was the first month on the calendar. Their year was divided into three principal seasons, referring roughly to the appearance of the Nile valley and to the cycle of irrigation which commenced, at the time, about July 19. The three seasons corresponded to the periods of inundation, growth, and harvesting.



sible. There are certain tendencies upon which man can use his judgment and experience to base and predict certain future happenings within a reasonable degree of accuracy. Whether or not man as a race will reach a time when he can prophesy accurately is something that we cannot even predict here, but there is the probability that man can improve his ability to prophesy just as he can improve any other trait which is a part of his make-up.

With man's desire to prophesy certain things, certainly this tendency will be developed as man himself advances and as his intellectual and spiritual advancement reaches a level where he will be able to cope with the information that he receives. As has already been stated, we might not be able to meet today the consequences of prophecy; we might not be able to deal with the impact upon our lives of what would happen in the intervening time if we knew what was going to happen a year from today. However, if we reach the intellectual and psychic level where we can cope with such a situation, we may be able to improve our ability to foresee the trends that are going to manifest in the future.

Three Errors

Error in prophecy is due to a few simple facts. The first is the lack of complete information. We need to gather information from many sources to make even the simplest of prophecies. For example, if the prophecy is in the field of business, let us say in regard to the value of a certain commodity at some future time, we need to know so many facts that it is almost in the realm of impossibility for one person to grasp all the information that would necessarily be required in order to reach a reasonable degree of knowledge upon which to base the prophecy. We cannot know what the consumption of the item is, or will be, or what the potential demands are. For example, we do not know at this moment how many people intend to buy a new automobile tomorrow; therefore, that piece of information alone makes it impossible to prophesy exactly how many automobiles will be sold tomorrow. We know that there is a certain demand; we know that people will make purchases, but even if

we were able to canvass the world's population in a short time, there is no way of definitely determining what people are going to do tomorrow in spite of what their plans of the moment may be.

The second error in prophecy is the inability of the human mind to take into consideration all the unknown factors; that is, if we could know all the known factors, it would still not be enough because those factors can suddenly change. Conditions of which we are not aware—financial, economic, social, or even climatic—will have a definite bearing upon how we may act at a future time. We can look ahead and see only those things that are apparent now. If we could have all the knowledge necessary to summarize a situation as it exists at this moment, we still would not know what might alter those facts before another few moments would have passed.

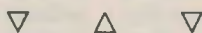
The third error in prophecy is that the chance of the occurrence of a proper sequence of affairs to bring about a certain conclusion is very small. We can reason out a thing on a fundamental basis of pure logic; we can control various material things, and we know that certain sciences are reliable and will not change, such as mathematics for example. While we can work out, in so far as exact sciences are concerned, certain conclusions and facts, we must not fail to take into consideration that the human being is not entirely a rational being. A little reflection causes us to realize that man is as emotional as he is rational. Predictions can be made upon the basis of reason, but we cannot predict what we are going to do tomorrow because we do not know how we will feel tomorrow, and oftentimes our feelings and our emotions have far more to do with our actions than do the more exacting reasons that are based upon a logical analysis.

We can come to the logical conclusion, therefore, that prophecy is not a reliable attribute of the objective mind. The objective mind can deal only with the knowledge and feelings that make up almost the sum total of its composition. If prophecy is to gain any degree of authenticity and become a correct and exact science in itself, it must come

from the ability of the individual to look beyond the limitations of his objective apparatus or his objective mind. The ultimate aim of all knowledge is to utilize that knowledge in connection with the use of the intuitive attributes of man. As we develop our intuition we are at the same time developing our ability to better correlate the knowledge and facts that we may have and to see more clearly what may be the result of future contingencies upon the events that we have so carefully mapped out in our own reasoning.

We all may become prophets to a certain degree, but in doing so we have to bear in mind that there are many

things that lie outside the field of finite knowledge. Until we are able to grow closer to the Infinite and to gain a source of knowledge more reliable than that which we may work out within our own rational thinking, we are a long way from gaining knowledge which will enable us to predict the future. Our first step is to attempt to increase our fund of knowledge and the use of our intuitive faculty to the point where we can better utilize the present; and, as we do that more effectively, we will place ourselves in a better position to utilize trends and to understand where those trends will lead at some future time.



THE SILENT YEARS

(Continued from Page 263)

of the Mystic Rose to demonstrate certain truths.

Scholarly Recognition

The year 1900 dawned, ushering the century destined to materialize the new cycle. Fittingly in that year, Julius Sachse, the self-taught man, received his long desired, if far-overdue, recognition as a scholar.

At fifty-eight he donned cap and gown to receive from Muehlenberg College the honorary degree of Doctor of Literature (Litt. D.). Henceforth he would be known as Dr. Sachse and rank equally in the academic world with men who had earned their titles through formal studies in universities.

Officially, Sachse was awarded the Degree for his book on Justus Falkner. Yet even without that distinguished contribution, he would have justly merited any honor bestowed on him by any institution of learning: a decade of continuous achievement had seen him attain commanding stature as artist and photographer on the one hand, and as writer, historian, and antiquary on the other.

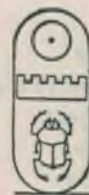
His gifted hands had produced many pen-and-ink drawings used to illustrate his own many books or those of author friends gravitating to his large, hospitable home on Pine Street. Specimens

of his photography had commanded nation-wide attention—the best-known example of his work in this field having been a series of pictures of the night-blooming *Cereus* photographed in his own beautiful garden.

In 1892, a camera trip to England resulted in another book composed of outstanding pictures and entitled, *Devon and Its Historic Surroundings*. This work holds a strong “background” interest for occultists since the county of Devon was not only one of Britain’s great Druidic centers but also one of the last strongholds of the noble Celtic Church organized by the Druid Magi of Ireland, centuries before the Roman sect.

A continuous flow of other notable works had kept increasing Sachse’s reputation in American academic circles. Among other books, he had produced one of encyclopedic scope on the German influence in America—*The Fatherland (1450-1700), Showing the Part It Bore in the Discovery and Development of the Western Continent, with Special Reference to Pennsylvania*.

In his research embracing an endless field of subjects, Sachse had discovered the records of Franklin’s original printing account with the Masonic lodge. These findings were embraced in a paper read in 1898 before the Pennsyl-



vania Grand Lodge, and later published by the author.

Previously he had delivered a memorable oration, "*The Monument on Zion Hill*," commemorating the Rosicrucian Brothers and Sisters who nursed, at the sacrifice of their own lives, the soldiers of the Revolution who were stricken with disease after the Battle of Brandywine. After this address was printed, it received wide and favorable attention from patriotic and historical societies throughout the nation.

By now, Julius Sachse was a living example of the old truth that recognition seeks the man brave enough to obey the Karmic urge toward self-fulfillment. In 1895, he had been invited to join America's oldest and most distinguished association of scholars. That organization was the American Philosophical Society, once graced by such eminent Rosicrucians as Franklin, Jefferson, and Peter Miller.

As a basis for eligibility, Sachse submitted a paper on an ancient time-measuring device known to the old philosophers and mystics as the *Horologium* or *Dial of Achaz*. By following the specifications which he found in a book of the Ancient Knowledge, this modern mystic reconstructed the instrument and demonstrated its functionings to his colleagues.

Twenty or more other erudite groups—scientific, philosophical, and historical—invited Sachse to membership during the years that followed. In each, he either became an outstanding leader or made some noteworthy contribution. Realizing the need of coordinating research into the state's history, he helped organize in 1905 the Federation of Pennsylvania Historical Societies, and served as the Federation's president in 1909.

During that busy period, he produced two more works, shedding further light on the early Rosicrucian organization in our country. One was a brilliant compilation, *The Music of the Ephrata Kloster*, emphasizing the role of Beissel in the preservation of this magnificent German hymnology—the work itself being developed from Sachse's earlier work on the German Pietists. The other was a treatise on the learned Jewish-American Rosicrucian known as Jacob

Philadelphia—on him the author of this article is also conducting independent research.

As he neared the crucial age of sixty-five, Sachse, for all his late start, had registered enough accomplishments to have satisfied any half-dozen average men. His scholarly reputation was world-wide; his circumstances were comfortable. But at a time when most elderly people consider their life-labors to be pretty well finished, he added still another career to all those varied ones he had followed.

His hair indelibly gray but his pen still fluent and his step still supple, he became one of America's most expert Masonic historians. In 1906, he published a biography entitled *Benjamin Franklin as a Freemason*. The study attracted so much attention that he was appointed librarian and curator of the Masonic Grand Lodge of Pennsylvania, a post that he would hold for the remainder of his earthly years.

Many other historical monographs on Masonic subjects soon appeared under his name. While researching in the Library of Congress, he discovered and published the fraternal correspondence and papers of George Washington. As had been the case while he was collecting Rosicrucian material, Sachse's new field required that he must do travelling abroad in quest of original documents.

Perhaps, he also contacted Rosicrucians—those of the European lodges or those who were also Masons—during his tours. For, all the evidence suggests that Sachse was one of the many high-degree Masonic leaders who referred to the Rosicrucians as the "ancient brethren," in certain traditions of the former Order.

Meanwhile for Rosicrucians, the Cycle of Silence was ending. In the American earth that Julius Sachse knew and loved so well, certain seeds long-sown were beginning to push sturdy tendrils above ground. Before his eyes, he was to see fulfilled the prediction he had heard so often—that of the Rose destined to flower again.

The Year of Rebirth

Came the ordained year of 1909. In New York, an occult student and business executive, descended like Sachse

from early Rosicrucian settlers, knew from calculation and family tradition that the time was at hand. Thoroughly and conscientiously, he had made ready for the Rebirth by bringing together an association of Seekers, including a number of people who traced their ancestry to the Pennsylvania Rosicrucian colonists. That student and Restorer was H. Spencer Lewis. The organization was the Rosicrucian Research Society. For protection against the vulgarly curious, it styled itself publicly as the New York Institute for Psychical Research.

For several years the members, under the discerning leadership of Lewis, had been examining the claims of various Americans who had written shallow books or organized odd little sects that pretended to be Rosicrucian. But only the writings of Sachse stood the test of rigid analysis and investigation. Only his books pointed to the one authentic Order—the Ancient Mystical Order Rosae Crucis—which Lewis and his colleagues were striving so earnestly to contact.

Eventually, they learned that they had found the right road to the correct place. For in 1909, a Legate of the true and ancient fraternity arrived from India with instructions for Lewis to proceed to France. There that illustrious Seeker was formally initiated and given authority to reconstitute the Order in America.

Six years later, the Rose opened in full bloom when Frater Lewis was designated as Imperator, and membership was made available to all sincere applicants. Among those who entered the revived Order with the standing of full-

fledged Adepts, was Julius Friedrich Sachse.

All these years, he had remained aloof from so-called Rosicrucian societies which would have exploited his name and reputation to afford themselves a deceptive gloss of “authenticity.” All such groups Sachse knew to be either bogus or clandestine. But when that genuine fraternity of his fathers was restored, he proudly identified himself with it.

Today, A.M.O.R.C. of the universal truths honors him as did all those specialized organizations to which he belonged—though no chapter or lodge has as yet been named for him. American Rosicrucians place him among their greatest scholars and as a most cherished link with the past. He was always graciously helpful and cordial when consulted about matters of history or tenet.

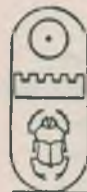
Julius Sachse lacked but eight days of being seventy-seven when he passed through transition on November 14, 1919, and four months before his last illness, he was still occupied with his scholarly projects. Philadelphia was thrown into mourning when he departed from this plane, because no citizen since Franklin had been more respected in that center of learning and culture than was Sachse.

Many eloquent tributes were penned to him. But none approached in tenderness and understanding the words of the late Dr. Lewis. For, ten years after the transition, Imperator Lewis dedicated his book, *Rosicrucian Questions and Answers*, to the memory of Sachse, as “a flower among the many at the side of his grave.”



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DURING April, Frater Cecil A. Poole, Supreme Secretary, was away from Rosicrucian Park, speaking in Chicago, Toronto, and Dallas principally. On his return, he confessed himself delighted with the effort and enthusiasm shown by members in those places to make the meetings a success.

Chicago and Dallas were having rallies. That in Chicago was a three-day affair displaying in every way excellent, careful and detailed planning, and that in Dallas demonstrating that Texas in its characteristically charming and individual way is out for laurels in a new field. This was Texas' first Rosicrucian Rally.

The commendation which Frater Poole had for those concerned in making these occasions noteworthy must have been well deserved—and it was exceedingly gratifying to hear.

▽ △ ▽

The modern viewpoint in art had its day again in the Rosicrucian Egyptian, Oriental Museum during April and May, this time with historical significance. Classic themes were viewed through the eyes of those who were determined to see more than grace and harmony of form. The gods of ancient Greece were there, but much metamorphosed by the determination to represent them as forces rather than beings in themselves—a probing more or less experimental with color, line, and angle to express an interior something and not just surface appearance.

A film on Sunday, May 9, prepared Gallery visitors for a better understanding of "What is Modern Art?" It was an unusual experience to be able to have works by serious men like Picasso,

De Chirico, Berman, Ben-Zion, to turn to for examples of authentic modernism. The exhibit, sponsored by the Museum of Modern Art, New York City, had only two showings on the West Coast, the one in San Jose being the only one scheduled in northern California.

▽ △ ▽

The College of the Pacific located at Stockton, California, has interested itself in the preparation of a television program involving the Parthenon of ancient Greece—more especially a scale model of that classic building made by Peter Diamond of Stockton.

For seven years the project of constructing an exact scale model of this world-famous structure engaged Mr. Diamond and friends whose skills he enlisted. In November of last year the completed reproduction was unveiled by Queen Frederika of Greece when she visited the United States with King Paul.

The first public showing of the model in the Bay Area was in the Rosicrucian Museum.

▽ △ ▽

A Neophyte is said to be a beginner. It seems much more meaningful to recall that he signifies something *newly planted*. Anyway, that properly suggests the joyful, active, living enthusiasm which characterizes the Rosicrucian Neophyte.

Nothing is quite so rewarding to the staid old stock, we imagine, as to remember the bursting energy of its own greening years. So the member of many-years' standing always takes pleasure in the fresh comments of those just experiencing the first thrills and chills of the new worlds opening up through Rosicrucian studies.

Hear this from Frater A. J. Kukitz

of Pennsylvania, who declares himself a devoted student: "I am persistently trying to reach my goal not for the luxuries it provides but for the freedom it gives, in that being free of this need, I may place it in the background where it belongs and reach out to others more effectively, fully and confidently, as far as the mind of my soul will guide and carry me. Yesterday, when I wrote those words I did not realize their significance; today I do. It is not the reaching of a goal that is necessary but rather the freeing oneself of the need of it."

* * *

Karma is a word with many meanings, as Soror W. E. Lang of California happily proved. She writes: "Wondering how on earth I could earn a little extra money, I was really discouraged. I threw myself across the bed with the intention of crying it out; instead, I heard the one word KARMA. I sat up wondering what Karma had to do with earning extra money. In fact, I wondered so hard that everything else was forgotten. The next day I could not get my typewriter out of my mind and I thought maybe I should practice a little more; but someone came by then and told me that our Stanley Distributor was in financial distress. Having been a hostess for her before, I stopped by to see if I could give another party soon, not telling her I knew of her condition. The date was set and I went on my way to make a payment on some tools we had bought on time at a Pawn Shop. Seeing a new typewriter there, I asked the manager if he would take mine in trade. He asked me if I could type, and I came out with a job as typist and bookkeeper. Also, the new typewriter was at a third off in price, plus an allowance on my old one."

"When I got home that afternoon I sat thinking over all that had happened in the past twenty-four hours, and again I heard the word KARMA. Of course, my mind said, 'the Law of Karma.' How completely a Law works

once it swings into a cycle with definition."

* * *

Does all this remind you of Longfellow's fine thought? We quote, anyway:

Not in the clamor of the
crowded street,
Not in the shouts and plaudits
of the throng,
But in ourselves are triumph
and defeat.

▽ △ ▽

Soror Mary R. Roethl began 14 years ago the experiment of growing her own earthworms. Many might have then thought it a silly venture, but today her Master Hybrid Earthworms are known not only in California but also in New York, Hawaii, and Australia.

Definitely, according to Soror Roethl's story of "A Successful Worm Business" appearing in the April, 1954, issue of *Organic Gardening and Farming*, the lowly earthworm has turned. He is now big business, no longer just fish bait. Today he has importance in all branches of agriculture. He is helping man to free himself of overdependence on chemical and other detrimental methods of fertilization.

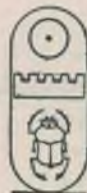
In Soror Roethl's words, man "as he develops a high degree of consciousness to use nature's forces, will produce the high vitality in soil, man, animal and plant life that nature has stored in her to endow this earth."

▽ △ ▽

People are everywhere, filling all the nooks and crannies of Rosicrucian Park. They flow in and out of Francis Bacon Auditorium and onto the grass and benches of the Park itself. Whether they are Neophytes or something more and whether they come from nearby Hayward or from India, one cannot readily say. They are happy and care-free and to all appearances content. It is good just to be here they seem to say. Perhaps at the next writing it will be possible to say *why*.

▽ △ ▽

Soul is our conception of the indwelling aspects of self. Personality is our expression of that conception in thought and deed.—VALIDIVAR.



Adventure into Self

By RALPH M. LEWIS, F. R. C.

MOST of us are intrigued by tales of adventure into other worlds. There is a thrilling romance in journeys across seas, over mountains and desert wastes, to remote places. In addition, by means of giant telescopes, astronomers today are probing worlds which lie thousands of light-years away in the vast reaches of stellar space.

Also, through electronic devices, modern physicists are exploring whole galaxies of energy, universes so infinitesimally small that they may be placed upon the head of a pin. And yet, for all this adventuring, there is still a realm into which most men have never entered. It is a strange region to them. Even their imaginations have never ventured to its frontiers or dared to cross its boundaries. It is the world of self. Unfortunately, to the majority of people it constitutes an iron curtain behind which most men will not penetrate.

The influence of this world of self is nevertheless felt through vague and subtle impressions by most persons. This self is the sun, the very center of man's personal solar system, around which revolves his whole existence. The understanding of self causes all the other worlds of human experience to assume an orderly relationship. Very early in life the normal human being comes to realize two primary states of existence. At least for him there are such. These are the *I am* and the *I am not*. Upon first consideration it may seem that I am quite certain as to what I am. But upon further thought, I am obliged to ask myself, But what am I? As we inquire into the nature of self, we find that it is not a substance as we think of the substance of other things. It does not appear to have any



special qualities nor does it have any quantity. In fact, you cannot isolate self in consciousness as you would other things so as to define it as you would other experiences. Furthermore, there is no special faculty by which to perceive self, such as the organs by means of which we see, hear, taste, or smell. Ordinarily we are accus-

tomed to think of the configuration of our bodies, our limbs and organs, as giving rise to the principal idea of self; we think that this particular mass of our being is self. However, about us are many other bodies not greatly unlike our own. At least they have many of the same components, the same physical properties, as ours. Therefore, the physical characteristics of our body are not distinct enough apparently to give rise to that idea of self. The matter then must come about from certain other factors.

One of these important factors, contributing to the idea of self, is consciousness. In man we usually refer to consciousness as a state of awareness. This consciousness is a function. It arises out of the union of two conditions, two attributes if you will: the organism of man to which we refer as the body; and the vital essence or life which seems to animate it. As a function, consciousness can never be found independent of those two important attributes upon which it appears to depend. There is never any consciousness outside of that of which it is conscious. We cannot find an absolute state of consciousness, so far as the human mind is concerned, in which there does not exist all that of which we are conscious.

For analogy, the situation is the same

as music, the harmonious sound, not being distinct and apart from the medium that produces it—that is, as a separate thing from any instrument. Likewise, we cannot have equilibrium or the state of balance isolated from a scale. Where there is one, there is found the other. Since consciousness is a function, its images, or that which we find related to it, are the result of whatever has acted upon its attributes. In other words, the images of consciousness reflect whatever has, in any way, affected the attributes of consciousness. We can then say that the states of consciousness are but effects of its active underlying causes. It is apparent that consciousness is always coexistent with whatever is realized as a kind of existence by the very fact of its being in consciousness. Since consciousness cannot be detached, as we have said, from that which it realizes, it has its dependence upon those things which are its images. To further explain, we may use another analogy, that of the shadow, to represent consciousness. The forms of the shadow, we shall say, are like the sensations of consciousness, for we well know that there can be no shadow without some form. Each shadow has certain properties or spatial qualities. Where we have a shadow, we have these qualities. Likewise, there can be no consciousness without the sensations and ideas of which it is composed.

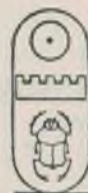
The I Am

Self, the *I Am*, is one of the impressions of consciousness, one of those things which are identified with consciousness. How is it that we can distinguish the *I Am* or self from the multitude of other impressions of which we become conscious? There is one large class of impressions which we always associate with our receptor senses, our objective faculties, and these are those things which we seem to hear, feel, see, taste, smell, and the like. However, when we shut off these senses by blindfolding our eyes, or placing our hands over our ears, we close out those impressions which are related to our sense organs. When those impressions are excluded, we find that consciousness still remains with us. Consciousness, then, consists of other kinds of impres-

sions. One of these we know is *memory*. Further, we know that memory-images are not immediately related to our sense faculties. We know that what we recollect is not that which is just immediately seen or heard.

Another phase of consciousness, which we realize when we suppress our objective senses, is what we might term *organic sensations*. These are the sensations of pressure, constriction, and pain which appear to arise within our being; all are unrelated to the usual receptor senses. Added to these are those states of consciousness known as the emotions. Suppose, as is usually done, we call *eternal* those impressions that appear wholly related to our receptor senses, or which seem to belong to a world outside of us. As a result, then, it would seem that the sensations of thought, of memory, the organic impulses, and the emotions, constitute the *I Am*. But is self merely those things? Animals which are lower in the scale than man do not express the same consciousness of self as he does. However, they have organic sensations; they, too, manifest memory and emotions. What is it, then, that causes man in particular to distinguish one class of impressions as the self?

We, as human beings, have the faculty of directing our consciousness. We may make it responsive to certain sets or kinds of impulses. For example, we can focus consciousness specifically on the impressions of our sense organs, something that we wish just to see or hear. Likewise, we can terminate that consciousness so as to exclude such impressions. Then, again, we may focus consciousness alone on our conceptions—that is, the ideas of reason or the impulses of our emotions. At all times, there is by us a consistent realization of our volition; that is, we realize that we can *will* the vacillation or changing of our consciousness as we want it. The will is ever striving to be; in other words, the will continually desires certain states of consciousness which are felt to be most harmonious to one's being. The will is continually seeking to have the organism become conscious of those things agreeable to it. At times the will may identify the consciousness only with the world of senses, only with that which we call the external. At



other times it may direct that we become conscious alone of the ideas of reason or of the internal sensations of our being.

When we say "I," therefore, we mean that *preferred* state of our being which constitutes will, because will at all times is the desire for a preferred state of being. Though all the impressions of consciousness which we have are a kind of reality because we are able to realize them, will is the most exalted reality of all. My volition, which I realize, is outstanding over all the other things which I realize. "I am that I am" means that I am that state of being that *I will* to be, that I prefer to be. I am that of which I want to be conscious. Since wherever there is self-consciousness the will is also present, this realization of our volition, this will, is the self. The self as an experience stands in its impressiveness as against or above all other experiences which we have.

Impulses and Sensations

Though self may appear to be independent and quite distinct, yet from this we see that it has its roots directly in experience, for without experience self would have no distinction. By this method of reasoning, we have reduced all reality, that which we call the *I am* and the *I am not*, to two general classes, *impulses* and *sensations*. We may say that impulses and sensations are, in fact, the two primary qualities of a single state of a single world of being. All of being has these two attributes—impulses and sensations. The impulses are of a great ubiquitous, all-inclusive vibratory energy. This vibratory energy is kinetic in its nature; that is, it is continually working and producing. There is no separate mass, no separate substance, producing this great universal energy, for it is its own mass, its own substance. The work that this universal energy accomplishes is its continuous interchange of its own vibratory nature.

This universal being, this vast sea of energy, is uncreated, for if there were a *first*, from which it came, then that too would be being and there cannot be two beings; there can only be being itself. Likewise, there cannot be a time when this universal energy would ever cease to be. For what we, as mortals, call

nothing, actually requires a *something* to observe that relative absence which we call *nothing*. That something which would do the observing of nothing, in itself would be an extension of being. Consequently, there could be no such state as nothing.

Sensation is the response of being to its own nature. Ordinarily, we have attributed sensation only to that aspect of being which we call *animate* or *alive*. We shall see that sensation can exist in inanimate matter and, in fact, it is had by all being. The ceaseless work of the universal energy, as we have said, is its changing within its own nature. This change consists of the alternating from simplicity to complexity and from complexity back again to simplicity. Complexity is a kind of being which exists within being, like a bubble on a stream of water. Complexity is that kind of being which strives to maintain its general nature. Complexity resists returning to its simple state, and in its resistance it displays such qualities as attraction and repulsion. It attracts that which would further its complexity, its particular being. It repels that which would destroy its being. This responsiveness in being, whether being is animate or inanimate, is its sensation. Thus the whole of being, the whole of reality, is sentient. It has a consciousness of its existence. Any two bodies, no matter what they may be, display a simple consciousness, whether they attract each other or repel each other. They may be grains of sand or a mineral element.

Complexity, to maintain its state, tends toward stability, and stability tends toward rest. Being or absolute reality abhors rest because such is an inharmony of the very activity of being. Fundamentally, then, being is at all times consciously striving for the harmony of its energy, for change and activity are opposed to a tendency toward rest and complexity.

Cosmic Mind

Now, certainly whatever can realize itself to the extent that it has the simple consciousness which we have explained and has a motivation to strive continually for change, and to oppose rest, is likewise exhibiting intelligence. We can really say, therefore, that this uni-

versal energy is pure *Cosmic mind*. In this statement we are attempting a reconciliation of metaphysical principles, which attribute mind to absolute reality, and science, which looks upon the basic structure of the universe as vibratory energy.

It is the duty of man to realize the relationship of his complex being or of his self to this great Cosmic mind of which he is intrinsically a part. For the human to have a feeling of isolation or to think of self as being separate, constitutes an inharmony with his own basic nature. All the problems of existence with which we are confronted may be traced back, in the main, to that of trying to posit ourselves between two worlds, the world which we call *external* and the world of the Cosmic as a whole. Man, as a complex being, is like the multitude of other complex beings which are part of the Cosmic mind in one thing in particular. As a complex being, the human nature resists reduction to its simple components. The so-called law of self-preservation has thus opposed all those conditions which tend to return us to our simple state. The self, therefore, finds one kind of harmony in all those sensations which further the welfare of our complexity.

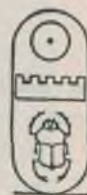
Every experience tends to preserve the unity of our being resulting in an agreeable experience for us. However, to confine self, the experience of it, to this single kind of harmony is to isolate it in the Cosmic mind. The volition which we recognize, that will, the *I am*, would become nothing but a collection of appetites and passions. It would mean the direction of consciousness only for the purpose of preserving our complexity. That kind of self brings man into inharmony with other manifestations of Cosmic mind to which he is basically related.

The Cosmic mind of which we consist is capable of many other sensations which we can experience and these other sensations when had by us—that is, when we realize them—expand the *I am*. They increase that volition of which the *I am* consists. The harmony of the expanded self is not to be found merely in the pleasures derived from things or particulars. The other harmonies are not to be found merely in the satisfaction of acquisition, the taking into our nature of that which adds to its complexity or alone preserves it. These other harmonies contribute to *imperturbability*. They unite all the lesser satisfactions of our organic being to constitute an exalted one or a peace profound. The physical organism, our material being, makes self possible. It mirrors that which we call *self*, but it is the self which keeps the physical organism in harmony with other being, with all the other great manifestations of the Cosmic mind.

The discovery of self must include mystical experience. This mystical experience is the union of self and the Cosmic mind. Self, as we have seen, is a function arising out of preferred states of consciousness. We must prefer that that self realize its own roots, its own Cosmic source. That is mystical experience. The technique to accomplish this becomes the principal factor in the science of living. There is no more practical technique for the attainment of mystical experience than that provided by the Rosicrucian teachings. Every Rosicrucian is an explorer into the nature of self, an adventurer across its boundaries. Moreover he is a coordinator of all the worlds of reality he experiences. He pulls the threads together so that consciousness is tied fast to all of them and never confined to any one.



We owe to books those general benefits which come from high intellectual action. Thus, I think, we often owe to them the perception of immortality. They impart sympathetic activity to the moral power. Go with mean people, and you think life is mean. Then read Plutarch, and the world is a proud place, peopled with men of positive quality, with heroes and demigods standing around us who will not let us sleep.—RALPH WALDO EMERSON





The Human Aura



By STANLEY K. CLARK, M. D., F. R. C.
(Author of *What to Eat—and When*)



STUDENTS of mysticism have known for many hundreds of years of the existence of the human aura. They also have known that every manifest thing, whether animate or inanimate, has its individual aura.

The tiniest cell, the minutest germ, the smallest insect, the pen with which I write these lines, the mighty mountain, the planet on which we are evolving and revolving, all have their auras. An atom of hydrogen can be broken or split into 1,400 parts. An aura surrounds each split particle of this hydrogen atom. It is probably true that no two auras of the countless number, in the total Cosmos, are alike.

As students of mysticism and students of AMORC, we are chiefly interested in the aura enveloping human beings. Perhaps not more than one person out of ten thousand in the population of the world has ever heard of the human aura. Many students of mysticism still are unable to see it. Clairvoyants have always possessed the ability.

Dr. Walter J. Kilner of London, England, during the years between 1900 and 1920, proved scientifically and beyond a question of doubt that every normal person could see the aura by means of certain mechanical aids which he discovered. The skeptic might justifiably question the veracity of a clairvoyant, but he would be a fool if he were to ignore the evidence presented by Dr. Kilner.

We must accept the human aura as a fact and proceed from here to learn something about it.

The aura, as seen mechanically by Dr. Kilner, is oval or egg-shaped, with the small end of the oval at the feet.

It would appear, from Dr. Kilner's published works that, mechanically, he was able to see the aura extending about one to one and one-half feet beyond the body. A clairvoyant, on the other hand, can see the aura radiating from the body for a distance of four to six feet.

The human aura is derived from three sources: first, from the physical body; second, from, and resulting from, the thoughts; third, the auric radiations from the soul-personality within.

The better the physical health, the purer, the more elevated and more noble the thoughts, the greater the psychic development. Finally, the greater the spiritual knowledge and understanding which leads to Cosmic and Divine attunement . . . the wider, the more pronounced, the more brilliant the aura.

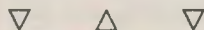
A pure white aura is the most highly developed aura that anyone can have. The Master Jesus is depicted as having a white aura. A brilliant violet, and especially an ultraviolet, colour in the aura is indicative of a highly spiritual, and a spiritually illuminated, personality. You will note a narrow band of red in the aura of all advanced mystics.

The aura is never static. It is constantly changing and one may observe a number of colours in the space of a few hours, or even in the space of a few minutes. Some of the colours observed are: blue, green, gold, purple, violet, red, yellow, orange, mauve, and combinations of these, such as greenish-yellow, reddish-blue, etc.

Dr. Kilner proved that one could, by voluntary effort of the will, change or add to the colour of his aura. The writer has been able to verify this observation made by Dr. Kilner.

—Reprinted from *March Bulletin*,
Toronto Lodge

The
Rosicrucian
Digest
July
1954



REMEMBER THE CONVENTION — July 11 through 16, 1954



AFRICAN VELD

The lone tree, wind-blown and naked of foliage, is symbolic of sections of the desolate and often arid brushland of British East Africa where frequent droughts are experienced. Heavy clouds hanging low retain the needed rain while thousands of wild animals in their desperate search for water holes retreat to the foothills of Mt. Kilimanjaro in the distance.

(Photo by AMORC)



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The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in the United States. The International Directory listing Lodges, Chapters, and Pronaoi in other countries will appear in the next issue of the *Rosicrucian Digest*. The American and the International directories alternate monthly.

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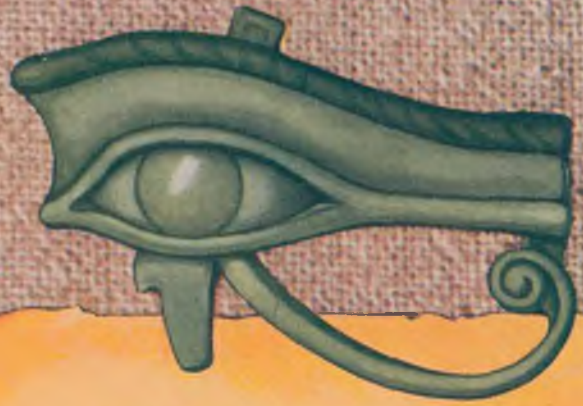
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